THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Hear O heavens and give ear O earth: For the Lord hath spoken.*"—ISAIAH i, 2.

No. 52, Vol. XLIX. Monday, December 26, 1887. Price One Penny

AMONG THE MINISTERS.

Dunfermline, Dec. 13, 1887.

President George Teasdade:

Dear Brother,—Your interesting, instructive and encouraging favor of the 9th inst. reached us in due time. We were very pleased to receive your letter, and shall keep it in remembrance of you, and will try and follow out the instructions contained therein as closely as possible.

We have just had a pleasant visit from President Thorn; he gave us much valuable counsel, and we are confident his visit to us will be productive of much good.

We have been distributing tracts through some of the villages, in close proximity to this place, and we feel that much of the prejudice that now exists in the minds of the people in relation to our faith and practices will be allayed through the "Character of the Mormon People."

On the 24th ult., we distributed tracts through the village of Cairney-Hill, and called upon the minister, the Rev. Mr. Moore. He received us in a very courteous and gentlemanly manner; asked several questions concerning the laws enacted against our people by the United States Government, and our reasons for practicing plural marriage, etc. He said: "No doubt the Bible favors this form of marriage, but having been reared or educated in a monogamous nation, I could never bring my mind to comprehend how it could be practiced without much trouble or annoyance. I have always thought that every woman should be the mistress of her own household or affairs." We answered that plural marriages were only entered into by and with the consent of all parties interested, and that the women among the Latter-day Saints were as free to act voluntary, or to use their agency, as they were in any part of the world; and that each one was mistress of her own household. He acknowledged that the manner in which we explained the doctrine put it in a different light altogether. We left some tracts with him, also the Voice of Warning, which he promised to read.

Not long since I was asked by a lady, not then in the Church, to bless her infant, which I did. Only a few days had elapsed, however, before she was waited upon by a Baptist minister, who told her that the Mor-

mons" were a very bad people; that they came here and preached their pernicious doctrines to lead away silly women to Utah to commit crime; that he had heard that she was attending the "Mormon" meetings, and that one of the Elders had blessed her babe, which she acknowledged, and that he considered it his duty to come and warn her against being duped by the Elders, and hoped she would not join that immoral sect.

We concluded that it was our duty to visit this gentleman, and accordingly did so on the 1st inst., and were conducted into his study by the servant. We had not long to wait, for, in a few minutes, the reverend gentleman made his appearance, all smiles and affability; but when we introduced ourselves, what a change came upon his countenance. It appeared like beautiful, smiling spring transformed into cold, scowling winter. After the preliminaries of an introduction, which were very short indeed, we had the following conversation:

Elder B.:—"We are Elders of the Church of Jesus Christ of Latter-day Saints, or 'Mormons,' as we are vulgarly called, and have come to ask you to read some of our publications, that you may have something authoritative concerning our people and religion, as we are very much misrepresented, and that, too, by those who profess to be ministers of the Gospel of Christ."

Minister:—"Well gentlemen, you may leave anything you choose, but I shall do as I please about reading it. You know that Mormonism was founded upon a fable. You look like two intelligent young men, and I am surprised that you should go about teaching such an erroneous doctrine! The idea of Joseph Smith saying that he received golden plates from God out of heaven! What folly and presumption!"

Elder B.:—You may think 'Mormonism' is founded upon a fable."

Minister:—"I know it is."

Elder B.:—"Joseph Smith never claimed to have received golden plates from God out of heaven, but from an angel 'out of the ground,' as recorded by Isaiah the Prophet. Did not John see an angel flying in the midst of heaven with the everlasting Gospel to preach to all they that dwell upon the earth?"

Minister:—"Yes, but he did not see him coming and preaching immorality and sensuality, and encouraging wickedness and crime."

Elder B.:—"Neither did the angel who delivered the records to Joseph Smith, nor did Joseph Smith ever preach or practice anything that was immoral or criminal."

Minister: (Turning to Elder F. and looking him square in the face)—"Can you look me in the eye and say that you do no believe polygamy to be a crime?"

Elder Flake (Looking him in the eye):—"I know it is not."

Minister:—"Well, gentlemen, I am astonished at your intelligence. You had better go home and read your Bible. I have no time to spend in talking to men who entertain such pernicious ideas" (All rising).

Elder Flake (Taking minister by the hand):—"I bear my testimony to you that Joseph Smith was a prophet of God, and you will some day be glad to investigate our doctrines."

Elder B. (All standing):—"If polygamy is a crime, as you say it is, then Abraham, Isaac and Jacob were criminals, for they were all polygamists and so also were other good men whom the Bible mentions, and whom the Lord loved and blessed. Moses, the mouthpiece of God to Israel, was a polygamist, and yet we are told that God spoke to him face to face; and He even commanded Hosea the Prophet to take two wives."

Minister:—"It is not so; there is no such thing in the Bible."

Elder B.:—"You had better read *your* Bible. The Savior was born through a polygamous lineage and His life was spent among a nation which produced that form of marriage, and yet we do not find, in all His utterances, one word to condemn it. There is nothing in the Bible to condemn it."

Minister:—"All right-minded, intelligent, thinking Christian men and women condemn it, and think it should be wiped out of existence."

Elder B.:—"We believe in the Bible."

Minister:—"You would restore the law of sacrifices, too, I suppose?"

Elder B:—"O no! Jesus Christ sacrificed Himself for the sins of the world. Before leaving, I also wish to bear my testimony to you that Joseph Smith was the prophet of God raised up to usher in the 'dispensation of the fulness of time,' and that the work he was instrumental in establishing will fill the whole earth."

Minister:—"Indeed! I think the system should be scorched and all those who practice it, and that Christ would do if He was here."

Elder B:—"You are very generous. We will probably meet hereafter some time, and—"

Minister:—"That will all depend upon our faith in Jesus Christ."

Elder B:—"Exactly sir."

All three having now arrived at the door, we wished the reverend gentleman good day.

Many thoughts concerning faith and charity have passed through our minds since that time. We feel well in our labors, knowing that it is the work of God.

Praying that you may be blessed with strength of body and mind to enable you to perform the arduous duties devolving upon you, and with love to yourself and all at "42," we take pleasure in subscribing ourselves your brethren and co-laborers,

J. W. BROWN,
JAMES M. FLAKE.

UTAH NEWS.

(Summarized from Territorial Papers.)

The President's Office is still in possession of the receiver's deputies, and all business is suspended.

Sister Eliza R. Snow Smith, a lady well known and well beloved by all Israel, on the 2nd inst. was lying seriously ill, and not expected to live.

A meeting was recently called in Salt Lake City, by the most bitter anti-"Mormons," to consider the propriety of organizing a lobby in Congress to fight against the admission of Utah as a State.

At Springville, Utah County, the people are agitating the question of prohibition of the liquor trafic. Recently a meeting was held in the City Hall to discuss the subject, and out of the large assembly present but five voted against prohibition.

Elder Rudger Clawson, who, in November, 1884, was sentenced to three years' imprisonment for entering into the principles of Celestial marriage, and six months for living with his wives; and now, after serving three years, he receives a pardon from President Cleveland. The Chief Executive signed the pardon on the second inst.

On November the 28th, the Salt Lake Stake Library and free reading room was opened in what is known as the Old Contributor Building, No. 15, S. E. Temple Street. At that date there were some 500 volumes in the library, and 400 more volumes were expected to arrive in a few days. The daily papers and other leading periodicals will be found for general use.

Speaking of the settlements of the Saints in San Luis Valley, Colorado, and the character of the people, the Alamond *Sentinel* says: "In what is known as the Mormon settlements, Manassa, Sanford, Ephraim and Richfield, all raised splendid crops. Those people are a very industrious and economising people, and have done much toward advertising the resources of the valley. They attend strictly to their own affairs and let other people's alone."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 26, 1887.

THE CLOSE OF THE VOLUME.

THIS number completes Vol. XLIX of the STAR, and reminds us that another year has rolled away into eternity. It has been a year burdened with important events to the Church of Christ. Standing out prominent in those events is the death of our late President, John Taylor, who for more than half a century was known in the councils of God's priesthood upon the earth, and who courageously struggled during that time to beat back the enemies of righteousness in their relentless attacks upon the rights and liberties of the Saints; and when the grim monster Death approached to lay his icy hand upon his heart, he found the hero in the front of the battle, undaunted and as full of hope and faith in the glorious triumph of the cause to which he devoted the untiring efforts of his life as he was in early manhood. It is fitting that the Saints should call to mind, at times, the heroism of such lives as the late President Taylor, for it will breathe into them the inspiration of a kindred courage, and lead them to emulate its valor and undying faith. Especially is it fitting now—since we are entering into and are surrounded by some of the most trying experiences through which the Church has ever passed—that we should draw around us the influence generated by such characters.

The past year will be remembered as the one that witnessed the great free government of the United States stoop from the exalted dignity of the Protector of all religious societies within its borders, to the disgraceful character of a Plunderer of an inoffensive religious community, a Robber of churches, a Desecrator of holy shrines. For it was in the year of grace 1887 that the infamous confiscation scheme by which the Church of Christ is to be robbed of its property and disorganised, was enacted by the American Congress, and the machinery of the courts set in motion to carry out to its final conclusion as infamous a measure as was ever enacted by a legislature. Intolerant, despotic monarchies of the dark ages never more deeply disgraced their statute books, by their bold acts of robbery under the guise of law, than has the great Republic of America in this boasted enlightened nineteenth century, by enacting what one of the leading Senators of the Republic—Senator Vest—characterised as a "naked, simple, bold confiscation, and nothing else." To

satisfy the unreasonable demands of religious bigots unable to destroy the Church of Christ by their polemics, and the frantic ravings of self-interested political demagogues, the American Congress has made wider the breach in the bulwarks that guard the tree of liberty in that land, and innumerable evils will grow out of it. Already abominable and un-American persecution is growing out of it.

This legislative infamy, and the more infamous methods of its administration, is only equalled by the patience and forbearance of the Saints. Outrages which, if perpetrated in any other community, would fire the hearts of the people with such excitement and revengeful hate that bloodshed would be the inevitable result, has not provoked in Utah a single act of violence or of retaliation, or even the shadow of resistence to the unjust processes of the courts. This is not because the Saints do not feel the wrongs heaped upon them, or that righteous indignation does not burn in their hearts at these repeated acts of oppression, or that they are wanting in courage to assail their enemies; but it is in consequence of the restraining influence of the religion they have embraced, the spirit of which whispers them that "the wrath of man worketh not the righteousness of God;" it is because their experience tells them that "patient, calm endurance wins respect and aids defense;" but more than all, it is because they have unbounded confidence in the strength of their cause, and the ultimate triumph of the kingdom of our God over all opposing powers. Those who are doubtful as to the rightfulness or strength of their cause may have some reason to loose their tempers and fret and grow fearful when inconveniences arise or petty dangers threaten their peace or ease, but he who knows his strength and is assured of his position can smile with an enduring smile at these minor trials, heeding them no more than he does the bawdy wind which kisses all it meets.

The Saints have borne many testimonies to the world during the past year to the truth of the religion they profess. Not only by word but by deeds, by acts of suffering, by the manifestation of moral courage seldom equaled and never surpassed. From the young man in the prime of life to the grey haired veteran of more than three score years and ten, tottering as much under the effects of enfeebled health as under his weight of years, have the Elders of Israel preferred cruel imprisonment and fines to being untrue to their families, their religion and their God. Such testimonies have not been in vain. The heavens have witnessed all the integrity that has been manifested, and in the book of life has enrolled the names of the faithful. The year 1887 will in future ages display a bright record for the Saints, and one correspondingly discreditable to the foes of the kingdom of God. R.

We are pleased to inform the readers of the STAR that of late our subscription list has been steadily increasing, and we invite the Saints everywhere for the coming year to assist in the good work of circulating the printed word by asking their friends to take the STAR. It will be our effort in the future, as it has been in the past, to keep all false doctrine from our pages, and make the STAR a reliable depository of doctrine and history of important things pertaining to the work of God in this dispensation.

By the time this issue reaches our readers Christmas will have passed and

the New Year will have nearly dawned upon us, therefore we take the opportunity of expressing the hope that you have had a Merry Christmas, and wish you a prosperous and happy New Year.

RAMBLING THOUGHTS

FOR THE LATTER-DAY SAINTS' CHILDREN.

London, December, 1887.

My dear young friends:—We all have thoughts, and sometimes we express them in words, but only a few of us attempt to do so in writing, for the benefit of others as well as ourselves. However, I will make an attempt, and if, after this has been subjected to the criticism of our esteemed editor, he deems it worthy of a place in the STAR; why, of course he will print it and you will have a chance to know what I have been thinking about.

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How still this usually noisy, bustling city seemed. With the exception of the rumble of a railway train, the footsteps of myself and a policeman, and the occasional chimes from the church towers, "the silence was unbroken." I asked the policeman if that bright star near the moon was the one that people were talking about? He replied that he thought it was, and added that it certainly was very bright. I rambled on until the other stars had hid themselves before the approaching orb of day, but still this star gleamed out with great brilliancy, and, while I have been writing, it has been looking at me through the window.

"Well," you say, "what about it, anyhow?" Why, it is said to be the Star of Bethlehem—the star that guided the wise men from the east to the stable, where lay the infant Jesus, nearly 1900 years ago. It is said that it is seen only at periods 315 years apart.

Whether all this be true or not, Christmas has but just past and we are in the midst of the usual holidays and we know that Christmas time means something unusual for nearly all of us. Of course, you have heard, and perhaps sung about how,

"Shepherds watched their flocks by night,"

and also how the angels appeared to them and sang that beautiful anthem: "Glory to God in the highest, and on earth, peace good-will to man." But perhaps you have never enquired whether the same signs were given to all the people of the earth or not.

While the shepherds had these heavenly visitations and the wise men of the east were guided by the new star, perhaps the common people knew scarcely anything about those things; but on the Western Continent a sign was given that everybody living must have noticed. Five years before our Savior came to the earth, a prophet of God, named Samuel, a Lamanite, stood on the wall which surrounded the City of Zarahemla, and prophesied many things unto the people, and among other predictions was this remarkable one:

"Behold, I give unto you a sign; for five years more cometh, and be-

hold, then cometh the Son of God to redeem all those who shall believe on his name. And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day, therefore they shall be one day and a night, and a day, as if it were one day, and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun, and also of its setting; therefore, they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened, and it shall be the night before he is born. And behold there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you" (Book of Mormon, Halaman, xiv, 2-5).

If you will read the first chapter of III. Nephi, you will see that these signs did appear as the man of God had predicted. You see, then, that in that land signs were given which all must have witnessed, yet unbelievers were not willing to acknowledge them as being of God, and tried to account for the signs in some other way.

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"Half drowned in sleepy peace it lay,
As satiate with the boundless play
Of sunshine in its green array."

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It is a great bond of sympathy when a mother talks to her children about as many of her own affairs as she can fittingly discuss with them, and endeavors whenever she possibly can to enlist their aid therein. This may give a little trouble, but it is highly beneficial---to girls especially.

POETRY.

IN THE WINTER.

(SELECTED.)

The Winter is so dreary and so long,
I suffer with a ceaseless mute distress;
I dare not weave my saddened thoughts in song,
Because there is such dearth of happiness.

The flow'rs, beloved companions of my soul,
Have drooped and perished in the cruel frost;
The songs that through the morning silence stole,
The light and sweetness of the days are lost.

And still we live; these dreary days of ours,
Regardless of all pain and loss, drag on,
Though Summer hath departed with her flow'rs,
And sweet-voiced Hope is from our presence gone.

Still we live on, and still we must endure
Bereavement, changes that are worse than death.
The happy dead! They are at least secure
From all the pain that Life encountereth.

But, while my heart o'erflows with musings drear,
A robin singing on a leafless bough
Brings me this message — "Be of better cheer—
Somewhere on earth the Summer lingers now.

"In other lands the flow'rs are blooming bright,
And sunshine glows unshadowed and serene;
The birds proclaim their innocent delight,
And winds are sighing through the branches green.

"And Life hath much of ever-living grace;
The bells of Advent ring a joyous chime,
And soon the songs of Christmas shall efface
Thy sorrow for the vanished Summer-time."

DIED.

EDDINGTON.—At Morgan City, Morgan County, Dec. 1, 1887, of kidney and liver disease, after several weeks of severe illness, Jane Hayles Eddington, aged 69 years, 2 months and 27 days.

THOMPSON.—At Union, Salt Lake County, Nov. 29, 1887, of old age, Ann Maria Thompson. Deceased was born at Shipdham, Norfolk, England, Sept. 18, 1807.

SHAW.—At Salt Lake City, Nov. 19, 1887, of inflammation of the bowels, Nancy L., daughter of Luke and Nancy Shaw, aged 2 years and 1 month.

ALLEN.—At Salt Lake City, Nov. 28, 1887, Eleanor Davies Allen, wife of John Allen, aged 36 years, 1 month and 9 days. Deceased was the daughter of Captain Thomas and Margaret Davies, of Swansea, South Wales.

CHRISTIANSEN.—At Muddy, Emery County, Utah, Nov. 3, 1887, of lung fever, Mary, wife of Bishop Caspar Christiansen. Deceased was born August 1, 1842, in Denmark; was baptized in October, 1868, and went to the United States in 1869.

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EDITED, PRINTED AND PUBLISHED BY GEORGE TEASDALE, 42, ISLINGTON, LIVERPOOL.

FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH IN GREAT BRITAIN.

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the New Year will have nearly dawned upon us, therefore we take the opportunity of expressing the hope that you have had a Merry Christmas, and wish you a prosperous and happy New Year.

RAMBLING THOUGHTS

FOR THE LATTER-DAY SAINTS' CHILDREN.

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London, December, 1887.

My dear young friends:—We all have thoughts, and sometimes we express them in words, but only a few of us attempt to do so in writing, for the benefit of others as well as ourselves. However, I will make an attempt, and if, after this has been subjected to the criticism of our esteemed editor, he deems it worthy of a place in the STAR; why, of course he will print it and you will have a chance to know what I have been thinking about.

Well, I was told, a few days ago, that a star of unusual brightness was to be seen early in the morning now-a-days; so last night, when I went to bed, I resolved that if the morning should be fine and clear (we don't often have clear, blue sky in London), and I should wake in time, I would look for this bright star. At half past four I awoke and looked out of the window; many stars were visible, but I could not see any one that appeared new to me. I awoke my companion and enquired if he had heard of this celestial visitor? He had, and had heard it might be seen about 6 a.m. I returned to bed, not to sleep, but to reflect, and about six I again rose. This time the moon had risen above the chimney tops, and near it was a bright star, looking very much like Venus. Again I disturbed my bed-fellow, but he is not at all poetic and would not even get up to look at it; so I did what is a very uncommon thing for London people to do at that hour, dressed and went out.

How still this usually noisy, bustling city seemed. With the exception of the rumble of a railway train, the footsteps of myself and a policeman, and the occasional chimes from the church towers, "the silence was unbroken." I asked the policeman if that bright star near the moon was the one that people were talking about? He replied that he thought it was, and added that it certainly was very bright. I rambled on until the other stars had hid themselves before the approaching orb of day, but still this star gleamed out with great brilliancy, and, while I have been writing, it has been looking at me through the window.

"Well," you say, "what about it, anyhow?" Why, it is said to be the Star of Bethlehem—the star that guided the wise men from the east to the stable, where lay the infant Jesus, nearly 1900 years ago. It is said that it is seen only at periods 315 years apart.

Whether all this be true or not, Christmas has but just past and we are in the midst of the usual holidays and we know that Christmas time means something unusual for nearly all of us. Of course, you have heard, and perhaps sung about how,

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If you will read the first chapter of III. Nephi, you will see that these signs did appear as the man of God had predicted. You see, then, that in that land signs were given which all must have witnessed, yet unbelievers were not willing to acknowledge them as being of God, and tried to account for the signs in some other way.

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